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full of interest, but the limits of this note do not permit even a mention of them.

It is our conviction that this book is a valuable contribution to the Ignatian literature.

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STUDIEN ZU DEN KOMMENTAREN HIPPOLYTS ZUM BUCHE DANIEL UND HOHEN LIEDE. VON G. NATH. BONWETSCH. (Texte und Untersuchungen zur Geschichte der altchristlichen Literatur. Archiv für die von der Commission der Kgl. Preussischen Akademie der Wissenschaften unternommene Ausgabe der älteren christlichen Schriftsteller. Herausgegeben von Oscar v. Gebhardt und Adolf Harnack. Neue Folge, I. Band, Heft 2.) Leipzig: F. C. Hinrichs'sche Buchhandlung, 1897. Pp. iv + 86. M. 3.

THE first half of Vol. I of the edition of the "Christian Greek writers of the first three centuries," which the Königlich Preussische Akademie der Wissenschaften has undertaken, has been issued by Professor Bonwetsch, of Göttingen. It contains, as the title indicates, the commentary of Hippolytus on the book of Daniel, and the fragments of his commentary on the Song of Songs. The author is fortunately able to publish the complete commentary on Daniel, not, to be sure, wholly in the Greek original, yet in an old Slavic version, which he has rendered into German, and has thus given the oldest exegetical writing that has come down to us from the early Christian church. It need hardly be said that this commentary is of the highest value for the history of the church, and it is, therefore, cause for congratulation that Bonwetsch himself has in the volume before us brought out the material which is to be derived from it for church history and the history of dogma. In the nature of the case, the contribution made by the commentary on the Song of Songs is less than that which is derived from the commentary on Daniel, and it is, therefore, rather illustrative of, or supplementary to, the results obtained from the study of the commentary on Daniel. Of the other works of Hippolytus Bonwetsch has made but little use, though not altogether neglecting them.

Chap. 1 (pp. 1-19) deals with the contents and character of the commentary on Daniel. It is now proved that it began with the interpretation of "Susanna," that it did *not* contain an interpretation of "Bel and the Dragon," and that it did *not* consist of homilies. The

division into four books comes from Hippolytus himself. Of the contents and character of the commentary on Song of Songs nothing can be said, only a few fragments being extant, and the genuineness of the Armenian fragment containing the interpretation of Song of Songs, 1 : 5—5 : 1, being doubtful. It is possible that we may enlarge our knowledge of the commentary on the Song of Songs from outside sources. It is certain that other commentaries on this book drew from that of Hippolytus, and it is, therefore, highly probable that they used it in passages of which the text of Hippolytus is no longer extant. Bonwetsch calls attention to some of these passages, but with his characteristic caution abstains from drawing any rash conclusions. Concerning the date of composition (pp. 81-5) not much can be said respecting either commentary. In the case of the commentary on the Song of Songs, we can only say that one of its fragments was a part of a homily for Easter. The commentary on Daniel was written, we know, after the author's *De Antichristo*. It is more probable that it belongs to the earlier period of his life than to the date commonly assigned, about 235 A. D.

Chap. 2 (pp. 19-34) deals with the use of the Old and New Testaments in the commentaries. Hippolytus had in addition to the Old Testament a New Testament which contained the gospels, the Acts, the epistles, and the Apocalypse. It cannot be proved that the Pauline letters are just in the process of attaining canonicity. Bonwetsch shows clearly that the conception of the prophetic significance of the Sacred Writings occupies a central place in the thought of Hippolytus. It should be added that he, by no means, doubts the historicity of the narrative portions, and that it would be a mistake because of his exegetical method to classify him as an allegorist (pp. 6, 7).

His views respecting redemption and the Redeemer (chap. 3, pp. 34-44), eschatology (chap. 4, pp. 44-53), and the church (chap. 5, pp. 53-62), show that he stands on the border line between two periods, and shares the points of view of both. For example, he no longer holds the eschatological views of Irenæus and Tertullian; while he still cherishes an eschatological expectation, yet he has cut the nerve of all such expectation (p. 53). In his ethical conceptions (chap. 6, pp. 62-9) he is equally averse, on the one side to Montanistic extravagance, and on the other to Roman laxness.

Of especial interest is Bonwetsch's investigation of the contemporary conditions reflected in the commentaries (chap. 7, pp. 69-81). I do not observe that he has overlooked anything. And in general it is

to be said that throughout he has brought out all that is of importance for church history and the history of dogma, and has set it in its true light.

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FRACTIO PANIS. La plus ancienne représentation du sacrifice eucharistique à la "cappella Greca" découverte et expliquée par MGR. JOSEPH WILPERT. Avec 17 planches et 20 figures dans le texte. Paris: Firmin-Didot et C^{ie}, 1896. Pp. xii+130 and Index. F. 30.

THE book before us is a comprehensive archæological demonstration concerning a newly discovered fresco in the catacomb of S. Priscilla at Rome, deserving careful attention from cover to cover. The author, a private secretary of Pope Leo XIII, is not only the most brilliant of the younger workers in Christian archæology at Rome, but combines a most painstaking and severe German scholarship with French acuteness; thus, though preparing this work entirely in his native German, he publishes also in French expressly to give it a wider circulation.

The title of the book is the name he has given to a certain fresco representing the miracle of the loaves and the fishes. Centuries long it lay hidden under a stony veil of stalactitic growth, which Wilpert's curiosity, faith, and triumphant perseverance safely removed. It held the place of honor above an arcosolium in the well-known chamber nicknamed by workmen not long ago the *cappella Greca* because of Greek inscriptions found near by. Wilpert not only regards this little room with its adjoining parts a tiny subterranean church of the early second century, but, what is still more noticeable, interprets the fresco as depicting symbolically the eucharistic feast at the moment when the bread is being broken by the bishop; hence the christening of the fresco *Fractio Panis*, one of the very oldest names for the sacrament of the Last Supper.

The accompanying series of frescoes in the little double chamber he explains as parts of an intentional dogmatic symbolism. As he proceeds, therefore, he makes use of various familiar historical references to confirm his judgment and to interpret his archæological discovery. The work is not that of a hasty enthusiast nor of an idealist; but, with the earnestness of conviction, it exhibits scholarly accuracy and balance.